Magazine of Majlis Ansarullah UK

ANSARUDDIN

September - October 2016 Tabook/Ikha 1395HS Vol. 13 No. 5



National Ijtema Ansarullah UK 2016









بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

In the name of Allah Most Gracious Ever Merciful

ANSARUDDIN

Majlis Ansarullah UK

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْکَ لَهٗ وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ

I bear witness that there is none worthy of worship except Allah. He is One (and) has no partner, and I bear witness that Muhammad (peace be upon him) is His servant and messenger.

I solemnly pledge that I shall endeavour throughout my life for the propagation and consolidation of Islam Ahmadiyyat, and for upholding the institution of Khilafat. I shall also be prepared to offer the greatest sacrifice for this cause. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. Insha'allah

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DARSUL QUR'AN

إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ ۝١ وَرَأَيْتَ ٱلنَّاسَ يَدْخُلُونَ فِى دِينِ ٱللَّهِ أَفْوَاجًا ۝٢ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَٱسْتَغْفِرْهُ ۚ إِنَّهُۥ كَانَ تَوَّابًۢا ۝٣

When the help of Allah comes and the victory, and thou seest entering the religion of Allah in troops, Glorify thy Lord, with His praise and seek forgiveness of Him. Surely, He is oft-returning with compassion. (Sura Al-Nasar)

Introduction

This is a Medinite Sura in the sense that it was revealed after Hijra in the Medinite period, but is a Meccan Sura in the sense that it was revealed at Mecca on the occasion of the Last Pilgrimage, only about 70 or 80 days before the Holy Prophet's death. All relevant historical data, coupled with reliable traditions are supported by such eminent authority as 'Abdullah bin 'Umar, one of the very early and distinguished Companions of the Holy Prophet (saw) have assigned this date to its revelation. This was the last whole Sura to be revealed, though the last verse with which the Quranic revelation came to an end was the 4th verse of Sura Al-Maidah, viz: "This day have those who disbelieve despaired or harming your religion. So fear them not, but fear Me. This day I have perfected your religion for you and completed My favour upon you and have chosen for you Islam as religion." In the preceding Sura disbelievers were plainly told that as their outlook on life, their ideals and principles, their religious practices and mode and manner of worship were quite different from those of believers, there was no possibility of a compromise between the two. They shall reap the consequences of their deeds while the Muslims will enjoy the fruits of their labour. In the present Sura believers are told that the victory promised to them has already come and people have joined the fold of Islam in large numbers. Therefore, they, particularly the Holy Prophet, should give thanks to his Lord, extol His praises and seek protection from Him against shortcomings and moral weaknesses that generally find their way into a new movement at a time when large groups of people join its fold, because, in view of a vast number of new converts and owing to lack of adequate number of experienced teachers to teach them the essentials of the new movement, they fail to comprehend and assimilate properly its teaching or imbibe its spirit.

Commentary

The Holy Prophet (saw) is here enjoined that since God's promise has been fulfilled and large masses of people have begun to enter the fold of Islam, he should give thanks to his Lord for fulfilling His promise about victory, sing His praises and seek His protection and forgiveness.

The expression اِسْتَغْفِرْهُ has a very wide significance. The Holy Prophet is here told that since victory has come to him and Islam has become predominant in the land and his erstwhile enemies have become his devoted servants, he should ask God to forgive them the grave wrongs they had done to him in the past. This seems to be the meaning and significance of the injunction to the Holy Prophet to seek God's forgiveness. Or the Holy Prophet might have been enjoined to ask God's protection against weaknesses and shortcomings they might find their way into the Muslim community on account of lack of adequate training or education for the new converts. It is significant that whenever mention is made in the Qur'an of a destined victory or some great success falling to the Holy Prophet, he is generally told to ask God's forgiveness and to seek His protection. This clearly shows that he is enjoined here to ask for God's forgiveness and to seek His protection not for himself but for others; he is asked to pray that whenever there was any danger of his followers deviating from Islamic principles or precepts, God may save them from such a crisis. Thus there is no question here of the Prophet's asking forgiveness for any of his own actions. According to the Qur'an, he enjoyed complete immunity from every moral lapse or deviation from the right course (53:3).

The expression, "He is Oft-Returning with compassion," holds a message of hope to the Holy Prophet (saw). He is told that whenever there was any danger of his followers deviating from the path of Islam and falling victims to moral decay on a large scale, God will return to them with compassion and will raise from among them a reformer who will lead them to the right path.

DARSUL HADITH

عَنِ ابْنِ عُمَرَ رض قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُوْلٌ عَنْ رَعِيَّتِهِ (بخاری)

Every person is a ruler and will be answerable in respect of his wards

Narrated by Hadhrat Ibni 'Umar, Allah be pleased with him: I heard the Prophet of Allah (blessings of Allah be on him and His peace) say: "Each one of you is a ruler and will be answerable in respect of his subjects." (Bukhārī)

Explanatory Note

Every man has some rights and also owes some corresponding obligations. The Holy Prophet (peace and blessings of Allah be on him) has, through this Hadith, drawn attention to both these points. The Holy Prophet (peace and blessings of Allah be on him) has observed that each person is, in spite of being a subject in some respects, a ruler in other respects. A man who is employed in an office is, perhaps, subordinate to an officer. But the same person may be the ruler of his wife and children in his home. A wife, in spite of enjoying marital love, is subject to the rule of her husband, in management of the household. But she simultaneously holds authority over the children, the domestics and over the property of the husband which she holds in her charge. Similarly from a king to a slave, from general to a trooper and from a governor to a peon, all are, within their respective spheres both rulers as well as subjects. The king is the ruler of all of his subjects; but he is, at the same time, servant of God, or in other words, subject to the law of ordination and determination. The same is true of the rest of officers and subordinates that they are rulers in one respect and subjects in the other. And according to the observation of the Holy Prophet (peace and blessings of Allah be on him) all of them will be required to answer with regard to the subjects in their respective spheres whether they rendered unto them their rights. When, through this process, we come to the last person (who is the least among them) and apparently we find none under him, on reflection we discover that he is, in reality, the ruler over one subject, his own self, over which he has full authority. He will therefore be required to answer in respect of his self how far he did his duty to it. The Holy Prophet (peace and blessings of Allah be on him) in short, alerted everyone that to whichever section of the society one may belong, one is, in one respect or the other, a ruler, and shall therefore be required to answer about one's obligations in this behalf. This Hadith, simultaneously a carrier of glad tidings to men, fortifying them with courage in that whatever their station in life, each is in a way a ruler and has good cause to be grateful to God for His having granted him a position in his eternal Kingdom and if one gave Him thanks, one could progress from one's existing sphere of rule to a higher and better dominion. In short, this pleasant composite of obligations and rights is both glad tidings for men and a warning. It is glad tidings in the sense that sovereignty is a gift of God, and a warning as every sovereignty entails a good many obligations. The true Muslim, therefore, is one who is grateful for the good tidings of future grace and remains vigilant in respect of his present obligations; for in this attitude lies the eternal secret of human progress.

(Forty Gems by Hadhrat Mirza Bashir Ahmad M.A)

Writings of the Promised Messiah (as)



Blessings of Accepting the Promised Messiah (as)

He who accepts me accepts afresh all the Prophets and their miracles, and he who does not accept me will lose his earlier faith also, for he possesses only tales and no personal experience. I reflect the image of God. He who comes to me and accepts me will see afresh the God concerning Whom other people have only tales to tell. I believe in the God Whom those who deny me do not recognize. I state truly that what they believe in are the idols of their imagination and not God. That is why those idols cannot help them, cannot give them any strength, cannot bring about a pure transformation in them, and cannot show them any supporting signs. *[Nuzul-ul-Masih, Ruhani Khaza'in, vol. 18, pp. 462-463]*

I am the light for this age of darkness. He who follows me will be saved from those pits and ditches which Satan has prepared for those who walk in darkness. God has sent me so that I should guide the world affably and peacefully towards the true God and that I should re-establish the moral conditions among the Muslims. For the satisfaction of the seekers after truth, He has bestowed heavenly signs upon me and has shown wonderful works in my support and has disclosed to me hidden matters and secrets of the future, which, according to the holy books of God Almighty, are the true test of a parson's truthfulness, and God has bestowed holy knowledge and spiritual insight upon me. Consequently, the souls which do not cherish the truth and are content with darkness are hostile to me,

but I desire to serve mankind with sympathy as far as it may be possible for me. *[Masih Hindustan Mein, Ruhani Khaza'in, vol.15, p.13]*

There are two types of people in the world. The first type are those who desire to claim for themselves virtue and laudable attributes without any justification whatsoever, as if they covet the very mantle of the Divine Majesty. They desire to wear the mantle of the Majesty of God Almighty. Such people are accursed. The second type is those who disdain any kind of eulogy or praise. If they are left to themselves they would prefer to pass their lives in anonymity, but God Almighty, for His own designs and on account of His wisdom, praises and glorifies them. That is as it should be, for the rationale behind the appointment of those whom He commissions is to proclaim His own praise and glory in the world. Were He to say that so and so whom He has raised is useless, cowardly, without merit, mean, ignoble and devoid of all good qualities, then would any Divine attribute be manifested through such a person? God's setting forth of their glory, their high status and their good qualities is for the purpose of proclaiming His own glory and greatness. Such people are totally free of their egos and unmindful of praise or blame. *[Malfuzat, vol. 3, pp. 284-287]*



RISKS OF REFUGEE CRISIS AND RISE OF THE FAR-RIGHT IN EUROPE

Hadhrat Mirza Masroor Ahmad (aba), Khalifatul Masih V, addresses on day 2 of Annual Jalsa Germany

On Saturday 3 September 2016, the World Head of the Ahmadiyya Muslim Community, His Holiness, Hazrat Mirza Masroor Ahmad Khalifatul Masih V (aba) addressed an audience of more than 1,000 non-Ahmadi guests on the second day of the 41st Annual Convention (Jalsa Salana) of the Ahmadiyya Muslim Community in Germany. Important and salient points are extracted concerning peace in Europe. Huzur (aba) spoke of the increasing instability in Europe in light of recent terror attacks and the continuing effects of the refugee crisis and the rise of far-right nationalist parties in Europe.

"As we join here today, it is an undeniable fact that the world's peace is teetering on a knife-edge. With each day that passes we witness increasing conflict and uncertainty across the globe. It is a strange and tragic paradox that even though we are more connected than ever before, we are actually growing ever more distant by the day."

"Fresh in your mind will be the despicable attacks that have taken place in France and Belgium during the recent past. And above all you will have been enormously distressed and alarmed by the spate of attacks that have taken place here in Germany during the past few months in which innocent people have lost their lives or been badly injured."

"Naturally, such attacks have frightened members of the public and instilled a fear of Islam within the hearts and minds of the locals. It is a tragedy of the highest scale that these attacks are being associated with Islam because such atrocities are the polar opposite of what Islam stands for."

"As a result of the refugee crisis, Europe has instantly become a more dangerous and unstable place, as it has created an opportunity for terrorist groups to send their members to this continent posing as refugees. Apart from any attacks they themselves are involved in, such extremists also seek to spread their networks of terror by radicalizing Muslims already living in this part of the world."

"Another negative consequence of the refugee crisis has been the hardening in attitude towards immigrants across Europe. In many countries we are seeing far-right nationalist parties gaining influence and popularity."

"Here in Germany it is obvious that the compassion and warmth that the majority of this nation displayed a year ago towards the refugees has rapidly declined and been replaced by a combination of fear and hostility towards the immigrants. This shift in attitude is worrying, and in particular, the subsequent rise of nationalist parties is a cause of deep concern and a threat to the nation's peace and security."

"The authorities should seek to help genuine immigrants settle here and to stand up on their own two feet. Immigrants should not simply take benefits from the country they migrate to. Rather they should be encouraged to enter the labour force and actively contribute to society as soon as possible. In my view, this would have an instantly positive effect and would lessen the perilous gulf that is opening up between existing citizens and immigrants."

His Holiness quoted chapter 5, verse 9 of the Holy Quran which calls on Muslims to act with justice and fairness even with one's enemies or opponents. His Holiness said that the Prophet of Islam (peace be upon him) was the perfect manifestation of this teaching.

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Keynote Address by Hazrat Mirza Masroor Ahmad (aba)

at the 13th Peace Symposium. Published March 19th, 2016.

Terrorism was Never Justified by the Prophet Muhammad (saw)

Hazrat Mirza Masroor Ahmad (aba), the Worldwide Head of the Ahmadiyya Muslim Community said:

"Bismillahir Rahmanir Raheem – in the Name of Allah, the Gracious, Ever-Merciful.

Assalamo Alaikum wa Rehmatullah wa Barakatohu – peace and blessings of Allah be upon you all.

First of all I would like to take this opportunity to express my sincere gratitude to all of our distinguished guests who have accepted our invitation and joined us here this evening. Your attendance is particularly noteworthy given that this event is taking place at a time when widespread fear of Islam is on the increase due to the horrific and disgraceful acts of terrorist groups.

For example, last November, the world has watched in horror when the terrorist attacks took place in Paris and apart from this, there have been suicide bombings and attacks in various countries at regular intervals. In terms of the United Kingdom, very recently the Assistant Commissioner of Police warned that Daesh was planning "enormous and spectacular" terrorist attacks here in the UK, targeting high-profile and public places.

Furthermore, there has been a sudden influx of refugees into Europe during the past year and this is causing a degree of fear, uncertainty and even panic in the minds of many people. In light of all of this, your attendance and willingness as non-Muslims, to attend an event organized by a Muslim community, proves that you are courageous, tolerant and open-hearted people.

Nonetheless, the simple truth is that there is no need for anyone to fear true Islam. Whilst some people claim Islam to be a religion of extremism and one that promotes suicide attacks or other forms of terrorism, nothing could be further from the truth.

Recently, a well-known English columnist wrote about the rise of 'Islamophobia' in a national newspaper. He wrote that he had done extensive research on suicide bombings and found that the first such attack took place in the 1980s, despite the fact that Islam had existed for well over 1300 years.

He concluded that if Islam permitted or encouraged such attacks then they ought to have occurred from the outset of Islam and throughout its history. His point was valid and very well made and proved that such attacks were a modern-day evil, far removed from the true and peaceful teachings of Islam. Certainly, Islam has very clearly prohibited all forms of suicide and so there is no justification whatsoever for suicide attacks or any other forms of terrorism.

Such heinous acts lead to the murder and barbaric slaughter of innocent women, children and other members of the public. A recent research article by Dr Considine of Rice University, in Houston, Texas, clearly says that the persecution of Christians in the so-called Islamic state is not justified by Prophet Muhammad's(saw) writings. It further states that the Prophet's (saw) vision of a Muslim nation was one of religious pluralism and civil rights.

Thus let it be clear that such acts are absolutely contrary to Islamic teachings. If Islam has ever permitted warfare, it is only to the extent of a defensive war, where war has been forced upon you. For example, in chapter 22, verse 40 of the Holy Qur'an, Allah the Almighty has said that permission for warfare is given to those people upon whom war has been forcibly imposed.

In that same verse, Allah the Almighty said that in the case of religious warfare He would help and support those who had been wronged. In early Islam, the wars that took place were genuine religious wars fought for the sake of upholding the

fundamental principle of universal religious freedom. History proves that the wars fought with this intention made Muslims victorious, regardless of the fact that a handful of unequipped Muslims fought against huge, well-equipped armies.

However, as a Muslim, when I analyse the wars involving Muslims today, I am certain that they cannot be classed as religious wars. For one, most of the wars taking place in the Muslim world are either internal civil strife or with the neighbouring Muslim countries. Secondly if ever non-Muslim countries are involved, they have never declared the war as religious and rather helped both sides of Muslims. Thus present-day wars are not being fought for the sake of Islam or for the sake of religion, but are for economic or geopolitical gains and are proving only a means of defaming Islam's name.

And so based upon what I have just said, I hope it is now clear that there is no need to fear Islam and that it is not a religion of extremism or one that permits suicide attacks or indiscriminate violence. There is no need for 'Islamophobia' because Islam's true teachings are of peace, tolerance and mutual respect. Islam's teachings are of upholding human values and protecting the honour, dignity and freedoms of all people.

However, of course, we are all well aware that there are some extremists and so-called Islamic groups that are perpetrating the very worst forms of brutality in the name of Islam. Nevertheless, the verse of the Qur'an I quoted earlier makes it clear that such acts are not permitted or justified in any shape or form by Islam. Another significant matter, which instead of leading me as a Muslim towards warfare and violence, leads me towards exhibiting love for all of humanity, is the fact that in the second verse of the very first chapter of the Holy Qur'an, it is stated that Allah the Almighty is the "Provider and Sustainer of all the worlds."

And the third verse states that He is the "Gracious, Ever-Merciful." Thus, when Allah the Almighty is the Provider and Sustainer of all people and Gracious, Ever-Merciful, how could it be that He desired for those who believed in Him to mercilessly murder, violently oppose or harm His Creation in any way? Of course the answer is that it is not possible. Nonetheless, Allah the Almighty has certainly permitted for action to be taken to stop cruelty, inhumanity and injustice.

Islam states that a Muslim should seek to stop the hand of an oppressor and to end all forms of injustice and transgression. According to Islam there are two ways in which this can be achieved. Firstly, it is far better if peace can be attained through mutual dialogue, negotiations and diplomacy. However, where this is not possible, only then force may be used in order to stop wrongdoing with the intention of establishing sustainable peace.

Outside of the religious context, in every society and nation, there are rules and laws that exist and if they are violated then punitive action is normally taken. If it is possible to reform without punishment or with just a mild sanction or reprimand that is better; however, if that is not possible then severe punishment is duly discharged for the benefit of the wider society and as a means of deterrent to others.

Moving to a religious context, according to Islam, punishment or sanction is permitted not as a means of revenge or retribution, but only as a means of ending cruelty or persecution and as a means of positive reformation. The Holy Qur'an has said that if a person or group can be rehabilitated through forgiveness and mercy then this method should be adopted.

However, if clemency or forbearance does not prove effective then punishment should be administered as a means of reformation and improvement. Therefore the philosophy underpinning punishment in Islam is extremely far-sighted and quite unique. Its purpose is to reform, rehabilitate and improve. It is to develop the highest standards of human values amongst mankind so that, by adopting the Attributes of their Creator, all people come to respect and care for one another.

Therefore, where the rights of an individual or group are unjustly usurped, Islam permits punishments that are proportionate to the crime. However, it remains the case that if reformation can be achieved without sanction it is preferable. This is why Allah the Almighty has said in chapter 24, verse 23 of the Holy Qur'an that it is better to forgive and to manifest forbearance.

Similarly, in chapter 3, verse 135, Allah the Almighty has said that those who suppress their anger and who forgive and forget are those whom Allah loves and prefers. Furthermore, at many other places in the Holy Qur'an, it is stated that a person should forgive wherever possible because

the ultimate purpose is always moral reformation rather than vengeance. In terms of conflict between nations or groups, Allah the Almighty has given a golden principle for the establishment of long-lasting peace in chapter 49, verse 10 of the Holy Qur'an.

In the verse, it states that if there is a dispute between nations or groups, third parties should seek to mediate and to bring about a peaceful resolution to the conflict. In the event of an agreement, all parties should act equitably, but if either party contravenes the settlement and takes aggressive measures, then the other nations or groups should unite together and even use force if necessary to stop the aggressor. However, once the aggressive party withdraws and adopts peace they should not be unduly restricted but should be permitted to move forward as an independent nation and a free society.

Therefore, as the Provider and Sustainer of all of mankind, Allah the Almighty desires for all people to live together in peace and to be free from all forms of persecution and injustice. In terms of belief, Islam enshrines the principles of universal religious freedom and freedom of conscience. According to Islam, every person not only has the right of freedom of belief, but also has the right to peacefully propagate their beliefs.

Faith is, and always will be, a matter of the heart and so there should never be any form of compulsion in religion. Whilst Allah the Almighty has deemed Islam to be a complete teaching, no one has the right to forcefully convert others to it. Anyone, whether religious or not, is free to accept Islam, but the key point is that it should be accepted freely and entirely of one's own volition and choice. Similarly, if a Muslim decides that he wishes to leave Islam, then, according to the teachings of the Qur'an, he or she has the right to do so.

Whilst we believe Islam to be a universal religion and a timeless teaching, if anyone chooses to leave it then that is their choice and prerogative. In chapter 5, verse 55, Allah says that if anyone wants to leave, let them go. He will replace them with better and sincere ones. No government, group or individual has a right to punish them or sanction them in any way.

Thus, the allegation that Islam mandates punishment for apostasy is entirely unjust and without foundation. Therefore the teachings of Islam all revolve around Allah and His Being and the fact that He is the Sustainer and Provider for the entire universe. Consequently, if a Muslim seeks to inflict merciless cruelties or to indulge in any forms of extremism then they will have to reject God's Attribute of being the Sustainer of all of mankind.

Alternatively, it may be that certain Muslims accept Allah to be the Master of the Universe and the Sustainer of all the Worlds, but have not truly comprehended the meaning of this and have consequently moved far away from Islam's original teachings. Hence, it was to enlighten and educate mankind of the true Islam that we, Ahmadi Muslims, believe that Allah the Almighty sent the Founder of our Community, as the Promised Messiah (as) and Reformer of the Age.

He informed us that the era of religious warfare had come to an end and that God Almighty desired for mankind to live in peace and to fulfil the rights of their Creator and of one another. Addressing his followers about this, the Promised Messiah, Hazrat Mirza Ghulam Ahmad(as) of Qadian once said:

"According to the true spirit of the teachings of Islam there are only two parts of the religion, or it can be said that the religion is based upon two paramount objectives. First of all is to recognise the One God with absolute certainty and to sincerely love Him and to submerge yourself entirely in His obedience, as per the demands of love and submission. The second purpose is to serve His people and to utilise all of your capabilities and faculties in the loving service of others and to always show sincere gratitude to whoever is kind to you and to favour them in return, whether they be your monarch or ruler or whether they be the most simple and humble of people. And you should keep always keep a loving bond with them."

Furthermore, the Founder of the Ahmadiyya Muslim Community, has also explained the true meaning of chapter 16, verse 91 of the Holy Qur'an, in which Allah the Almighty states:

"Verily, Allah enjoins justice, and the doing of good to others; and giving like kindred."

The Founder of the Ahmadiyya Muslim community states that in this verse Muslims are commanded by Allah to be just and fair towards all others. Therefore, Muslims are commanded to be kind and to extend favour to all other people,

including those who have not been sympathetic to them or favoured them in any way. Finally, he explained that the verse required a Muslim to love God's creation to such an extent that they considered every person in the world to be like their own close family member.

In fact, he said that a true Muslim should love others, irrespective of their background or belief, in the same way that a mother loves her child. Certainly, this is the highest and purest form of love because in terms of the second stage, where a person exhibits kindness or favour, it is possible that an element of self-projection remains, whether covert or overt, and at some point, the individual may remind the person of their gesture and seek favour in return.

However, a mother's love is truly selfless and altruistic and her unique bond with her child is such that she is willing to sacrifice everything for the sake of her offspring. She desires nothing in return and nor does she require any form of praise or tribute. Therefore, this is the ultimate standard that Islam advocates, whereby Muslims are taught to love all of humanity as a mother loves her child. These are the true teachings of Islam.

Allah the Almighty has said that those who believe in Him should adopt His Attributes and so it is impossible for a true Muslim to be cruel and it is similarly impossible for Islam to permit any form of injustice, violence or extremism. Over the years, I have made these points time and time again and have highlighted these core Islamic teachings.

I have repeatedly quoted the Holy Qur'an to prove that what I am saying is based on Islam's authentic teachings. However, it remains that our peaceful and inclusive message is not covered extensively in the media, whilst on the other hand those relatively few people involved in brutality and carnage are given non-stop worldwide media coverage and attention.

There is no doubt that the media plays a huge role in influencing public opinion and so the media should use this power responsibly – as a force for good and as a force for peace. It should show the world what true Islam represents, rather than focusing on the merciless acts of a minority.

Publicity is the oxygen sustaining most terrorist or extremist groups and so I have no doubt that if the media takes on board what I have said we will soon find that the terrorism and violence afflicting the world will begin to die away. Personally, I cannot comprehend how the extremists who have plagued Islam and violated its noble teachings can seek to justify their hateful acts in its name.

Islam's teachings of peace prohibit all forms of extremism, to the extent, that even in a state of legitimate war Allah has commanded that any action or punishment should remain proportionate to the crimes committed and that it is better if patience and forgiveness is manifest. Thus, all those so-called Muslims who are engaged in violence, injustice and brutality are inviting God's wrath and anger to their doorstep.

At a time when fear of Islam is ever increasing, let me stress again that the Holy Qur'an has repeatedly enjoined love, compassion and benevolence. If in certain extreme circumstances the Qur'an permitted defensive warfare, it was only in order to establish peace. Today, we observe that the majority of governments or groups, whether Muslims or non-Muslims, involved in warfare also claim that they are fighting for the sake of establishing peace.

In terms of perception, it seems that most people are willing to overlook the wars conducted by certain world powers or at least not affiliate their actions to any religion or belief. However, as we live in a climate in which Islam's teachings are being targeted, we see that all cruelties or wars carried out by Muslims are immediately linked to the teachings of Islam. Yet the voices of those people and those groups who are earnestly striving to spread Islam's true and peaceful teachings are not being heard and not being widely publicised.

In my opinion this is unjust and extremely counter-productive. At a time of worldwide conflict, we should remember this basic principle that it is better for all forms of evil and cruelty to be suppressed and for all forms of goodness and humanity to be endorsed. In this way, evil will not spread far, whilst virtue and peace will spread far and wide and adorn our society.

If we promote the good that is happening in the world, we can overcome those who seek to undermine our cherished values of mercy and humanity. Yet the world does not seem to have accepted or understood this principle and that is why the media continues to prioritise its circulation or viewing figures over and beyond the peace of the world. The media, which gladly focus on the tiny minority involved in brutality, are feeding the

propaganda machines of evil groups such as Daesh, yet they fail in their duty to highlight all that is good in the world.

This is an injustice that is sowing the seeds of further division and conflict. In terms of world politics and defeating terrorism, it is necessary to accept that establishing peace is our paramount objective and so compromise from all sides is required. In case you do not trust the words of a Muslim, let me present to you the views of eminent non-Muslims who are well-versed in political affairs and who desire peace in the world. For example, when speaking about how to defeat extremism and in particular the terrorist group Daesh, Austria's Foreign Minister recently said:

"We need a pragmatic approach, including the involvement of President Al-Assad in the fight against Islamic State terror. In my opinion the priority is the fight against terrorism. This is not possible without powers such as Russia and Iran."

Further, Professor John Gray, a retired political philosopher who taught for many years at The London School of Economics, recently wrote about the importance of prioritising peace over the type of political system in place. He wrote:

"The form of government – democratic, despotic, monarchical or republican – is less important than the capacity to deliver peace."

In my opinion, this was an extremely insightful comment, yet the world's major powers have continued to prioritise regime change in countries that were previously relatively stable.

For example, the West was determined to remove Saddam Hussein from Iraq and the painful consequences of that war 13 years ago continue to be felt to this day. Another prominent example is Libya, whereby President Gaddafi was forcibly removed from office in 2011 and ever since Libya has spiralled into a state of lawlessness and unbridled chaos.

A direct consequence of the political vacuum in Libya has been the fact that Daesh has now built a significant base and terror network in the country, which it is continuing to strengthen. The situation is now extremely dangerous, not only for the region, but also for Europe and this is something that I warned of some years ago. Therefore, the priority in such countries should not be regime change for the sake of it.

Rather, it should be to ensure that the members of the public are given their due rights and for long-term peace to be established. Going back to Syria, I agree with the Austrian Foreign Minister when he says that the overriding objective should be to establish peace. Hence, the major powers should be willing to open the channels of communication with Syria's government and to seek the help of other neighbouring countries that have influence in the region.

Remember, positive change is only possible if one is willing to set aside their personal interests for the greater good and is willing to act fairly at all times. As I have already said, Islam says that justice is the foundation upon which peace is built. And so we must pay heed to the urgent issues of our time. For many years I have warned that the world is moving rapidly towards another world war and now others are reaching the same conclusion.

In fact, some prominent people are now saying that they believe that a world war has already begun. Nonetheless, I believe that we still have the time to stop such a war in its tracks but the solution remains, as I have already said, to act with justice and to leave aside all vested interests. On a number of previous occasions, I have spoken about the critical importance of cutting the funding and supply lines of extremist groups.

Yet it cannot be said that full efforts are being made in this regard. For example, a recent special investigative report published by The Wall Street Journal stated that Daesh was acquiring huge quantities of U.S. dollars from auctions being held by Iraq's central bank.

Those same dollars were being provided to Iraq directly from the Federal Reserve in the United States. The article stated that the U.S. Government had known about this since at least June 2015, but personally I believe that world powers knew about such trading for much longer.

Furthermore, in terms of the sale of oil, it is well-known that different groups and even governments are purchasing oil from Daesh. Why has this trade not been stopped? Why have comprehensive sanctions not been imposed to prevent such deals? It seems that when it comes to acquiring oil, morality goes out of the window. This is a point that was also made by Professor Leif Wenar of King's

College London in a recent article where he said:

"The world tolerates all forms of atrocities for the sake of gaining oil. Thus countries have bought oil from Daesh and from Sudan where a lot of human rights abuses have taken place. This is a violation of proper fundamental market economics – whereby violence should not create property rights."

Furthermore, in a recent article, the Director of the Iraq Energy Institute explained how Daesh was selling its oil. The author wrote:

"Crude oil is transported by tankers to Jordan via Anbar province, to Iran via Kurdistan, to Turkey via Mosul, to Syria's local market and to the Kurdistan region of Iraq, where most of it gets refined locally. It defies logic to say that state officials are not complicit in this trade."

Therefore, whilst it is claimed that all possible efforts are being made to eradicate terrorism and extremism, the evidence does not substantiate this claim. Given all of this, how can it be said that there is true justice in the world? How can it be claimed that honesty and integrity are considered paramount? Similarly, recently there has been widespread media coverage documenting the global arms trade.

According to official reports last year the United States exported weapons worth $46.6 billion dollars, which was an increase of more than $12 billion dollars from the previous year. It was further reported that the majority of those weapons were sold to countries in the Middle East and in turn they were fuelling the wars in Syria, Iraq and Yemen. I reiterate that if such trading is taking place, how is it possible for justice and peace to be established?

These few examples I have cited are all in the public domain and are the views of respected analysts and commentators. Until principles of justice are exhibited at all levels of society and between nations we will not see true peace in the world. Without justice it could take decades to defeat the evil that is Daesh and other extremist groups.

However, if the world heeds this message and comes to manifest justice and genuine efforts are made to restrict the funding and supply lines of terrorism then I believe – unlike a retired American military general who recently said the war against Daesh will last between 10 and 20 years – that the networks of terrorism tormenting the world can be destroyed imminently.

In conclusion, it is my belief that unless the world comes to recognise its Creator and accepts Him as the Sustainer of mankind, true justice cannot prevail. Not only will true justice not prevail, but we will also experience a lethal nuclear war whose catastrophic consequences will be faced by our future generations. I pray that the world comes to understand this reality. I pray that we all play our respective roles in furthering the cause of humanity. And I pray that true peace, based upon justice, is established in all parts of the world. With these words I would like to once again take the opportunity to thank all of our guests for joining us this evening.

May Allah bless you all. Thank you very much."

Continued: "Risks of refugee crisis and rise of the Far-Right in Europe"

"When a matter came to the Holy Prophet Muhammad (peace be upon him) for judgement he did not consider who was his follower and who was his opponent. Rather the Prophet of Islam (peace be upon him) looked only at what was right, what was fair and what was just."

His Holiness said that the Ahmadiyya Muslim Community sought to establish peace in the world in light of the teachings of Islam.

"It is due only to the fact that we have understood the true meaning of the Holy Quran that we Ahmadi Muslims seek to live our lives in this peaceful fashion. Everything we say and do is inspired by what we have learned from the Holy Quran and from the practice of the Founder of Islam, the Holy Prophet Muhammad (peace be upon him)."

Later in his address, His Holiness spoke about the humanitarian projects run by the Ahmadiyya Muslim Community in various parts of the world. He said that it had established hundreds of schools and dozens of hospitals providing education and healthcare to people living in the most deprived parts of the world, irrespective of social background or belief.

"We do not desire any praise or recognition for our humanitarian efforts, as we are merely following what our religion has taught us. This is true Islam and I am sure you will agree that it is far removed from what is commonly portrayed by the media."

The Holy Prophet (saw) in the Bible

Part 1

By Muhammad Ahmad Omar

When a prophet is sent by God, it is done at a time when there is a dire need for one. A prophet is always supported by countless signs and proofs, so that a fair minded and unbiased person has no difficulty in recognising him. Some of these signs and proofs are intellectual which appeal to human intelligence and common sense, like the personality, conduct and behaviour of the claimant. The conditions, circumstances and exigency of the time and area, his teaching and its effects on the spirituality and behaviour of his followers, the fulfilment of his prophecies, tangible results of his prayers and the quality of his miracles, help one to determine the authenticity of that prophet.

The other type of proofs and arguments are the prophecies about his appearance and advent substantiated by previous religious books. There may be interference with the text of a religious book over a period of time; God preserves the prophecies about any future prophet for the simple reason that people could read the prophecies, be rightly guided and accept the prophet. A careful study of the Bible reveals that the Teaching of the Bible is not final. God spoke to the Israelite prophets and told them about the advent of a future prophet. There is a strong indication in those prophecies, that the teaching of that prophet would be final, complete and universal. Both Jews and Christians believe that Moses was an Israelite prophet and his message was for the Israelites only. Christians try to present Jesus as a universal prophet and the Bible as the last and final Teaching. Presented below are the prophecies from the Bible foretelling the appearance of a mighty prophet. We claim that the prophet foretold in these prophecies is the Holy Prophet of Islam, Hadhrat Mohammad, may the peace and blessings of God be upon him.

As it has been already discussed earlier that both sections of the Bible have been interpolated, it is not possible to change the whole book; therefore, there remains some truth in those books, particularly the prophecies about any prophets to appear in the future. It is important so that people may not have difficulty in recognising the prophets when and wherever they appear. After this explanation we now turn to those prophecies, we believe are related to the advent of the Holy Prophet Muhammad, Peace and blessings of God be upon him.

The Holy Prophet (saw) in the Old Testament.

The 1st Prophecy:

I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. But the prophet, which shall presume to speak a word in my name which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die. (Deuteronomy 18: 18- 20)

Christians claim that this prophecy of Moses was fulfilled in the person of Jesus. Jesus, however, himself declared he was not a universal prophet. Matthew reports that when a non-Israelite woman came to him seeking help, Jesus refused to help her and declared:

But he answered and said I am not sent but unto the lost sheep of the house of Israel. (Matthew 15: 24)

Furthermore, a prophet is a reformer sent by God to guide the people to the right path. If we believe the claim of the Christians to be true, then the question which needs to be answered is that can "God the sender" and the prophet, who is "sent", be one and the same person?

In this prophecy, God told Moses that the prophet appearing in future would be ***like unto thee***. Let us see if Jesus had any similarities with Moses and how far this prophecy applies to him. First of all we have to determine what the prophecy is and we have to break it down to analyse it. We give below what we understand the prophecy is conveying to us:

1. Like Moses, the prophet foretold in this prophecy would be a Law bearing prophet.

2. This prophet would not be an Israelite prophet but *from among their brethren*.

3 He would be a human being like Moses and not a *son of God*, as Christians believe Jesus was.

4. God will put His words in his mouth and he (the prophet) would only say what he would hear and nothing from himself. If any prophet would say anything which God has not commanded him to say, *that prophet shall die.*

5. God says that He would punish those people who will not hearken to the words which he shall speak in His name.

None of these aspects of the prophecy apply to Jesus. Jesus never claimed to be the prophet mentioned in the prophecy, he has also foretold a prophet who would appear after him. (This shall be dealt with at a later stage, when the prophecies from the New Testament are considered). There was none other than Holy Prophet Mohammad (peace be upon him) who claimed to be the prophet mentioned in this prophecy. God says in the Holy Qur'an:

Verily, We have sent to you a Messenger, who is a witness over you, even as We sent a Messenger to Pharaoh. *(The Holy Qur'an 73:16)*

Let us examine this prophecy in detail. God told Moses that:

1. He would be a law-bearing prophet like Moses. The Holy Prophet of Islam was the only law bearing prophet after Moses, whereas, Jesus did not bring any new law but was under the Mosaic Law. He said:

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.
(Matthew 5: 17)

Furthermore, if there was any law brought by Jesus, his followers declared it a curse:

Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree. (Galatians 3: 13)

Therefore, this prophecy does not apply to Jesus.

2. The prophet would be from the brethren of Israelites, but Jesus was from among the Israelites and not from their brethren. Sometimes it is argued that because Jesus was not the son of any Israelite, he could be classed as one to be said from the brethren of Israelites. This argument does not hold any weight. The words of the prophecy indicate that the said prophet would be from among a large number of people, whereas, Jesus stands alone in his class as *son of God*, according to the Christian faith. If we expel him from the Israelites to fit him in this prophecy, then other prophecies foretold in the Bible like Jeremiah 23: 5, would not be fulfilled in his person. Therefore, Jesus cannot be the prophet foretold in this prophecy. It is, therefore, asserted that this prophecy is foretelling the appearance of a prophet from the lineage of Ishmael.

3. *God said: and will put my words in his mouth; and he shall speak unto them all that I shall command him.* These words do not apply to Jesus at all. There are no words spoken by God in the New Testament. Whenever Jesus said anything, although under divine guidance, these were his own words, neither did he ever claim that God told him to say these words. On the other hand God says in The Holy Qur'an about the Holy Prophet of Islam:

Nor does he speak out of his own desire. It is nothing but pure revelation, revealed by God. The Lord of Mighty Powers has taught him. (The Holy Qur'an 53: 4- 6)

About the second part of prophecy God says in The Holy Qur'an:

And if he had forged and attributed any saying to Us,
We would surely, have seized him by the right hand,
And then surely, We would have severed his life-artery,
And not one of you could have held Our punishment off from him. *(The Holy Qur'an 69: 45- 48)*

Both the Bible and the Holy Qur'an agree that it is a crime punishable by death if any prophet would attribute any false statement to God. Incidentally, we do not believe that Jesus died on the cross, as it is claimed by the Jews and Christians, otherwise in the light of these verses it would be difficult to prove him to be a true prophet of God. It can, therefore, be concluded that Jesus cannot be the person foretold in this prophecy.

4. Christians believe Jesus to be the *son of God*, the second person in the Trinity and God the son. The prophecy mentioned about a prophet of God from among human beings and not a *son of God*. Therefore, this prophecy does not apply to Jesus.

5. God further told Moses, *And it shall come to pass,*

that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. When we look at the life history of Jesus, we find no trace of this part of prophecy being fulfilled. On the contrary, the opponents of Jesus had him convicted like a common criminal and tried to have him suffered an accursed death. On the way to Golgotha where he was crucified, he was mocked, flogged and spat at. He had to carry his own cross, was followed and jeered by an unsympathetic and hostile crowd. We, therefore, under these circumstances, assert that this prophecy does not apply to Jesus. On the other hand, all the aspects of this prophecy fit the Holy Prophet Muhammad (peace and blessings be upon him) perfectly. Therefore, we conclude that the prophet foretold in this prophecy is none other than the Holy Prophet Muhammad (saw).

The 2nd Prophecy:

The Israelites incurred the wrath of God because of their rebellious and dissolute behaviour. (see Jeremiah 5: 7). They were punished after repeated warnings from the prophets of God they did not heed. One prophet after the other came with the warning, without producing any positive results. The Lamentations of Jeremiah in the Old Testament describes the immoral and depraved attitude of the Israelites, which eventually was responsible for the favours of God to be withdrawn and shifted to the Ishmaelites, where the last prophet appeared with the complete and final teachings.

And he said, The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them. (Deuteronomy 33: 2)

Three manifestations of the glory of God have been mentioned in this verse. The first one was related to the time of Moses: *And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses up to the top of the mount; and Moses went up. (Exodus 19: 20)*

The second manifestation was related to the time of Jesus. Seir is the name of the North-western area of Palestine, where most of the miracles of Jesus took place. The third manifestation took place in the valley of Paran, which is situated between Mecca and Medina. This is the area where Abraham (peace be upon him) left Hagar and Ishmael under Divine instructions:

And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer. And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt. (Genesis 21: 20- 21)

This prophecy (Deuteronomy 33: 2) points to the fall of Mecca, when the Holy Prophet of Islam (peace and blessings of God be upon him) would march into Mecca accompanied by ten thousand of his followers. This prophecy cannot apply to Jesus for the following reasons.

1. At the time of his departure from Palestine, Jesus had only twelve disciples, whereas, the verse of the Bible mentioned ten thousand saints shined forth from mount Paran. The word march indicates the involvement of an army. The march of the Holy Prophet Muhammad (peace and blessings of God be upon him) to Mecca with ten thousand of his followers is a historical fact and that was the only incident that happened in that area involving ten thousand warriors. Jesus on the other hand, at no time in his known life became the leader of ten thousand soldiers.

2. The prophecy says, from his right hand went a fiery law for them. This fiery law is the message of the Holy Qur'an, which transformed the lives of millions of believers, and is still providing guidance to millions of the followers of Islam. As he himself was under the Mosaic Law, Jesus declared:

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. *For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.* ***Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.*** *(Matthew 5: 17-19)*

Whatever law, if any, was introduced by Jesus, was rejected by his followers and they declared:

For sin shall not have dominion over you: for ye are not under the law, but under the grace. (Romans 6: 14)

Therefore, this prophecy does not apply to Jesus.

3. The third manifestation of the glory of God mentioned in the prophecy is that, he shined forth

from mount Paran can only apply to the Holy Prophet Mohammad, (saw) as none of other prophets, including Jesus, shined forth from mount Paran.

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God spoke to Abraham (as) and told him:

And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shall be a blessing: And I will bless them that bless thee: and curse him that curseth thee: and in thee shall all families of the earth be blessed. (Genesis 12: 2- 3)

For all the land which thou seest, to thee will I give it, and to thy seed for ever. (Genesis 13: 15)

Again, God spoke to Abraham (as) about his sons Ishmael, Isaac and the covenant that God made with him. All those references are given below.

And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. (Genesis 17: 9- 11)

And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul be cut off from his people; he hath broken my covenant. (Genesis 17: 14)

And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him. And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation. But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year. (Genesis 17: 19- 21)

And also the son of the bondwoman will I make a nation, because he is thy seed. (Genesis 21: 13)

When Sarah told Abraham to turn Hagar out of the house, he took Hagar and baby Ishmael to the wilderness of Paran, (Faran in Arabic) and left them there under the divine instructions. The Bible tells us:

And Sarah saw the son of Hager the Egyptian, which she had born unto Abraham, mocking. Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac And the thing was very grievous in Abraham's sight because of his son. And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called. And also the son of the bondwoman will I make a nation, because he is thy seed. And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beer-sheba.

(Genesis 21: 9- 13)

God sent His angel to Hagar who told her:

And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude. And the angel of the LORD said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the LORD hath heard thy affliction. And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren. (Genesis 16: 10- 12)

When Abraham left Hagar in the wilderness of Paran, the provisions whatever she had were soon exhausted. The heat and thirst was unbearable for baby Ishmael. Hagar left the crying Ishmael and wandered around in search of water:

And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee Hagar? fear not; for God hath heard the voice of the lad where he is. Arise, lift up the lad, and hold in thine hand; for I will make him a great nation. And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink. And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer. And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt. (Genesis 21: 17- 21)

These references show that Abraham (as) had two sons. The name of the firstborn was Ishmael and the second son was Isaac. God made a promise with Abraham (as) that he would bless his progeny and will multiply his seed. This promise was for both sons. It also appears from the above quotations that:

1. Ishmael lived in the wilderness of Paran.

2. The land of Canaan was given to the seed of Abraham (as).

3. The covenant made between God and Abraham (as) that every male child would be circumcised applied to both sons of Abraham (as).

In the case of Isaac, these promises were fulfilled. His children ruled the land of Canaan for two thousand years, and many great prophets and kings arose from the progeny of Isaac. The children of Isaac, however, lost the control of the country to the children of Ishmael who became the political and spiritual leaders of the land of Canaan after the seventh century A D.

The fact that the Israelites had to surrender the land of Canaan to Ishmaelites means that they had become unworthy of the promise, which God had made to them through Abraham (as). Furthermore, this promise, For all the land which thou seest, to thee will I give it, and to thy seed for ever. (Genesis 13: 15), was not exclusive to the children of Isaac.

In Psalms, this point has been explicitly made clear when David declared:

For the LORD loveth judgement, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off. The righteous shall inherit the land, and dwell therein for ever. (Psalms 37: 28- 29)

These verses show that the time to terminate the covenant which God made with Abraham (as) was drawing near because of the wicked and depraved behaviour along with the immoral and ungodly practices of the Israelites and was going to be turned into a spiritual manifestation of that covenant through the other lineage of Abraham, i.e. Ishmaelites.

If this premise is not correct then why did God break His covenant with the Israelites and let the Ishmaelites occupy the Promised Land? God actually promised this land to the seed of Abraham (as) as it says in Genesis Chapter 13 verse 15: *For all the land which thou seest, to thee will I give it, and to thy seed for ever.*

As the history of the Arabs indicate that they are the progeny of Ishmael, and are the seed of Abraham (as).

And the water was spent in the bottle, and she cast the child under one of the shrubs. And she went, and sat her down over against him a good way off, as it were a bowshot: for she said, Let me not see the death of the child. And she sat over against him, and lift up her voice, and wept. And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation. And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink. (Genesis 21: 15- 19)

Incidentally, that well of water still exists in the vicinity of Khanah Kabah (The House of Lord) in the centre of the city of Mecca. The Morden name of Baca is Mecca. The name of Baca is mentioned in the Bible:

Who passing through the valley of Baca makes it a well; the rain also filleth the pools. (Psalms 84: 6)

The holy Qur'an also makes a mention of it:

Say, 'Allah has spoken the truth: follow therefore, the religion of Abraham, who was over inclined to God; and he was not of those who associate gods with God. Surely, the first House founded for mankind is that at ***Becca,*** *abounding in blessing and a guidance for all people. In it are manifest signs; it is the place of Abraham; and whoso enters it, enters peace. And pilgrimage to the House is a duty which men – those who can find a way thither – owe to Allah. And whoever disbelieves let him remember that Allah is surely independent of all creatures.*

(The Holy Qur'an 3: 96- 98)

This is the place where Abraham left his wife and child. Because of the presence of a well in that desolate region, people started to settle there and it became a small town. Ishmael got married and his children occupied Mecca (Old name Becca) and the surrounding area known as the valley of Faran. The inhabitants of that region claim to be the descendents of Ishmael. It is very difficult to find a motive for this pretence if the claim is not true, particularly when it cannot enhance their racial, social or economical status. There is no other nation in the world who claims to be the descendents of Ishmael. If we disregard the claim of the Arabs, then what happened to the descendents of Ishmael, who were to multiply exceedingly according to the assurances God gave to Abraham and Hager?

God did not break His covenant, but simply

switched it to the other lineage of Abraham. It was a promise of God to Abraham that He would bless Ishmael and would make him a great nation. Can the Christians, who do not accept the claim of Arabs being the descendents of Ishmael, point out the whereabouts of the descendents of Ishmael? Alternatively, they have to admit that this promise of God has been proved wrong, (God forbid) as it has been proved wrong in the case of the Israelites that they did not remain the rulers of the Promised Land. As for Christians, they cannot be the beneficiaries of this covenant because they have violated the very condition of that covenant God made with Abraham, as it is said:

And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant. (Genesis 17: 14)

It is, therefore, asserted that according to the covenant God had with Abraham, Ishmael, his son was also blessed. When the children of Isaac no longer deserved the bounties of God and behaved irresponsibly, He switched His favour to the children of Ishmael in order to fulfil His promise that He made with Abraham and Hager concerning Ishmael and appointed the final prophet among his progeny.

The 3rd Prophecy:

Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever. Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee. Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness: therefore God thy God, hath anointed thy fellows. (Psalm 45: 2-7)

This prophecy so clearly points to the Holy Prophet of Islam that it cannot be confused with any other prophet. Jesus in particular, who advised his followers to turn the other cheek, cannot be the prophet foretold here. His followers did not heed his advice and subjugated the majority of the population of the world, by force. David, who made this prophecy, himself was not the subject of this prophecy, and after him, no prophet fits this description accept the Holy Prophet Mohammad (saw), whose followers defeated the two most powerful Empires of the time in a matter of a few years.

The 4th Prophecy:

My beloved is white and ruddy, the chiefest among ten thousand. His head is as the most fine gold, his locks are bushy, and black as a raven. His eyes are as the eyes of doves by the rivers of waters, washed with milk, and fitly set. His cheeks are as a bed of spices, as sweet flowers: his lips like lilies, dropping sweet smelling myrrh. His hands are as gold rings set with the beryl: his belly is as bright ivory overlaid with sapphires. His legs are as pillars of marble, set upon sockets of fine gold: his countenance is as Lebanon, excellent as the cedars. His mouth is most sweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem.
(Solomon's Song 5: 10-16)

This prophecy again makes a mention of a prophet who is the leader of ten thousand followers, superior and higher ranking than others. Chiefest among ten thousand refers to an army. It has already been pointed out that the army of ten thousand followers marched into Mecca under the command of the Holy Prophet Muhammad (saw). The rest of the words are the poetic description of someone who holds a very lofty and respectable position in the sight of Solomon. At the end of the prophecy the words, yea, he is altogether lovely, are used, which is the translation of the word Muhammaddim from the Hebrew Bibles. Christians have translated the name of the Holy Prophet Muhammad (saw) in order to hide his identity, which is tantamount to criminal deception.

The book of Isaiah contains nearly two dozens prophecies about the advent of a prophet of great stature, which we believe, significantly points to the Holy Prophet of Islam. Some of these prophecies are mentioned here for the benefit of the readers. The symbolic uses of words, such as Zion and Jerusalem, mentioned in the text, have misled Christian scholars to relate these prophecies to Jesus. The words Zion, Israel or Jerusalem cannot justify the relevance of any prophecy to Jesus or to any other prophet, if the contents do not constitute the application of that prophecy to him.

The 5th Prophecy:

And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach. In that day shall the branch of the LORD be beautiful and glorious, and the fruit of earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem. (Isaiah 4: 1-4)

This prophecy conveys the message that the prophet foretold here would have worldly wealth and splendour under his feet. Also polygamy would be practised as a necessity of the time. None of these conditions applies to Jesus or his followers. More than one marriage is unlawful in the Christian world. The Holy Prophet of Islam (saw) encouraged, and under certain conditions, made it compulsory to have more than one wife i.e. at the time of wars, when the male population is reduced, to prevent illicit sexual practices taking root in the society.

The 6th Prophecy:

And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly: None shall be weary nor slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken: Whose arrows are sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like whirlwind: Their roaring shall be like a lion, they shall roar like young lions: yea, they shall roar, and lay hold of the prey, and shall carry it away safe, and none shall deliver it: And in that day they shall roar against them like the roaring of the sea: and if one look unto the land, behold darkness and sorrow, and the light is darkened in the heavens thereof. (Isaiah 5: 26- 30)

According to this prophecy, sometime in the future, a man from outside Jerusalem would lift up a banner and would call the nations of the world. The nations of the world would answer to his call and promptly gather around him. Those who would respond to his call would overwhelm their enemy with the swiftness of a whirlwind. This prophecy applies in its entirety to the Holy Prophet of Islam (saw). There has been no other prophet accept the Holy Prophet of Islam whose followers brought the major part of the known world of that time under Islamic Rule.

The 7th Prophecy:

Sanctify the LORD of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken. Bind up the testimony, seal the law among my disciples. And I will wait upon the LORD, that hideth his face from the house of Jacob, and I will look for him.

(Isaiah 8: 13- 17)

This prophecy foretold the appearance of a prophet whose advent would be the termination of the Mosaic Law and God would hide His face from the house of Jacob. The appearance of this prophet would prove to be a stumbling block for both the houses of Israel (Jews and Christians) who would be defeated and disgraced if they opposed him. Jesus never confronted the Jews nor did he defeat them. On the other hand, Jews had him convicted and crucified like a common criminal. Therefore, this prophecy cannot be applied to Jesus. The followers of the Holy Prophet Mohammad (saw), however, broke and destroyed the two major powers of the time in a matter of a few years.

The 8th Prophecy:

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of Hosts will perform this. (Isaiah 9: 6- 7)

This prophecy foretells the advent of someone who will have the following titles.

1. Wonderful.
2. Counsellor.
3. Mighty God.
4. Everlasting Father.
5. Prince of Peace.

To Be Continued in the Next Edition

Establishment of Majlis Ansarullah
Early Periods and its Aims and Objectives

(By Maulana Muhammad Karam Deen Shahid)

Allah Almighty in the Holy Qur'an says:

"O ye who believe! Be helpers of Allah, as said Jesus, son of Mary, to his disciples, 'Who are my helpers in the cause of Allah?' The disciples said, ' we are helpers of Allah.' (Part 28, Chapter 61, verse 15).

Almost two thousand years ago, Majlis Ansarullah was established by a messenger of Allah when Jesus, son of Mary, with Allah's commandment asked his followers 'who would be his helpers in carrying out the tasks of Allah's Deen'? One Jama'at (group) obeying the command of Allah's messenger responded by saying 'we are the helpers of Allah'. This was an incident of the past but when Allah through his last prophet and leader of all the prophets Hadhrat Muhammad (pbuh) asked once more 'Be helpers of Allah' and imposed one condition as a minimum requirement, that to be Ansar (helpers) of Hadhrat Muhammad (pbuh), they should have at least the same standard and attributes as of those of Ansar of Jesus, son of Mary.

The study of history from this aspect shows that followers of Jesus, son of Mary, persistently protected their faith for three hundred years and offered sacrifices for the spread of their deen (religion). Their patience, steadfastness and determination were appreciated by Allah. Their long period of sacrifices and sincerity are described in Sura Al-Saff of the Holy Qura'an. Although Hadhrat Isa (as) was sent only for a particular area and to a specific nation, the sacrifices made by his followers were immense, whereas Hadhrat Muhammad (pbuh) was sent for the whole of mankind and all the nations on this planet. In the verse quoted in the beginning of this article an important issue is highlighted that whenever there is something of great value, it would require immense sacrifices to protect it. Moreover attention is drawn towards this matter to those 'O ye who believe' that when they take vow of 'we are helpers of Allah' then they must keep sight of the sacrifices of the Ansar of Jesus, son of Mary, because to be in the Majlis Ansarullah of Hadhrat Muhammad (pbuh) demands much greater sacrifices than the sacrifices offered by Majlis Ansarullah of Jesus, son of Mary. This will enable you to fulfil the promises you have made (to be Ansar of Allah).

History is witness to this, that the message given in sura Al-Saff to the Muslims of the early days was fulfilled by them with great honour and dignity. The promise made by the Ansar of Hadhrat Muhammad (pbuh) that they will fight in front of him, fight at his rear, fight on his right side as well fight on his left side so the enemy could only reach him over their dead bodies shows their determination and faithfulness towards Hadhrat Muhammad (pbuh). For that reason his faithful and sincere followers generated a great revolution in less then half a century, which the disciples and followers of Jesus, son of Mary, could not produce in three hundred years. It is now two thousand years since the passing away of Jesus, son of Mary, and the period through which we are passing through now is the blessed age of the Messiah of Hadhrat Muhammad (pbuh). This requires the comparison of the Ansar of the Messiah of Prophet Moses and the Ansar of the Messiah of Prophet Muhammad to be presented to the world. From this aspect, we should evaluate the level and standard of the sacrifices we (Ansar of promised Messiah) make and it necessitate the fulfilment of all the requirements to be in the fold of Majlis Ansar of the Messiah of Hadhrat Muhammad (pbuh). Because the period of Hadhrat Muhammad's Messiah extends till the day of judgement and his territory is spread over the entire universe. He was sent Messiah and Mehdi for all the nations of this world. We should therefore assess our responsibilities in order to fulfil commitments we have made (to be Ansar of Ahmadiyyat).

Establishment of Organisation of Majlis Ansarullah and its Early Days

Those who joined Ahmadiyyat at the hands of the Promised Messiah were all his Ansar, but the name "Ansarullah" has also been associated for a special group of the Promised Messiah's Jama'at. In the history of the Jama'at, there have been

various phases for those associated with the name Ansarullah. One phase was in the early days of Promised Messiah in the form of his companions (may Allah be happy with them). Another one is specifically associated with the name 'Ansarullah', which was started in 1911 by Hadhrat Mirza Bashiruddin Mehmood Ahmad with the approval of Hadhrat Khalifatul Masih I. For that, Hadhrat Mirza Bashiruddin Mehmood Ahmad (may Allah be happy with him) published an article in Al-Badar newspaper with the title 'we are the Ansar of Allah', inviting the members of the Jama'at to join the 'Anjuman Ansarullah' (Organisation of Ansarullah). The fundamental aim of this organisation was to strengthen the association of members of the Jama'at with Khilafat, develop the approach of unity in the Jama'at and make preaching Islam more effective and wide spread. The very first person to become the member of this organisation was Hadhrat Khalifatul Masih I (ra).

Second Phase of Ansarullah

Hadhrat Mirza Bashiruddin, Khlifatul Masih the second (ra) established a children's organisation in 1926 with the name 'Anjuman Ansarullah', the basic objectives of which was to:

• Reform and train (Taleem-o-Tarbiyyat) of the new generation

• Inspire them for the cause and service of Islam

• To train them in such a way that they could fulfil their obligations and responsibilities successfully in future.

Hadhrat Khilafatul Masih II, Musleh Mau'ood, used to take the training classes of the children of this Anjuman personally and provided them with useful advice and instructions. Key points of Hazoor's advice to the young members of this Anjuman were:

• Every member must remember by heart, Ayat-tul Qursi and the last three suras of the Holy Qur'an (Al-Ikhlas, Al-Falaq and Al-Nas).

• Every night before going to bed, they must recite these verses of the Holy Qur'anthree times.

• Also every member of the Anjuman Ansarullah must keep the following three books; The Holy Qur'an, Riaz-ul Saleheen and Kashti-e-Noah.

• Every child over the age of 15 years must recite four Rakoohs of the Holy Qur'an and two pages of Kashti-e-Noah every day without exception.

Third Phase of Ansarullah

Hadhrat Musleh Mau'ood, Khalifatul Masih the II, with his God given wisdom and farsightedness, established the following auxiliary organisation of the Jama'at with the object of maintaining righteousness and being God Fearing:

Lajna Imaillah was established first (ladies organisation)

• Then for the training and reform of children and youth of the Jama'at, Majalas Atfalul Ahmadiyya and Khuddham-ul Ahmadiyya were formed.

• After the establishment of the above organisation, Majlis Ansarullah was formed on 26 July 1940 and this was announced in Hazoor's Friday sermon.

Hadhrat Maulawi Sher Ali was appointed Majlis Ansarullah's first President and Hadhrat Maulawi Abdul Raheem Dard (MA), Hadhrat Chaudhri Fathe Muhammad Siyal and Maulawi Farzand Ali Sahib were appointed Secretaries of the organisation. Hadhrat Musleh Mau'ood instructed them that any Ahmadi living in Qadian over the age of forty years must be included in this organisation. Any members of this age group living outside Qadian were given the option of joining the organisation. It was however made compulsory that for anyone who was to hold the office of president or secretary general of the Jama'at must be a member of the auxiliary organisations of Khudamul Ahmadiyya or Ansarullah. In this way the organisation of Ansarullah was formed and gradually its scope was widened to an extent that its branches were established all over the world with the spread of Ahmadiyyat.

First local ijtema of Majlis Ansarullah was held in Aqsa mosque in Qadian on 25 December 1941 under the chairmanship of Nawab Chaudri Muhammad ud-Din. A permanent office of Majlis Ansarullah was opened in January 1943. On 13 January 1947, Hadhrat Maulawi Sher Ali Sahib passed away and Hadhrat Khalifatul Masih the II appointed Hadhrat Chaudri Fathe Muhammad Sahib Siyal as his successor. After the partition of the Indian Sub-continent and creation of an independent Pakistan, the Jama'at's headquarter moved to Pakistan. In 1950 Hadhrat Musleh Mau'ood appointed Hadhrat Sahibzada Mirza Aziz Ahmad Sahib as the next president of Majlis Ansarullah.

When Hadhrat Sahibzada Mirza Nasir Ahmad

Sahib (later became Khalifatul Masih the III) became a Nasir, Hadhrat Khalifatul Masih II appointed him the president of Majlis Ansarullah in 1954. Soon after becoming the president of the Majlis, Hadhrat Sahibzada Mirza Nasir Ahmad Sahib paid attention towards holding annual Ijtimas and ensuring to make them effective. In addition to central Ijtimas, further ijtimas were organised at the district and local levels. For creating the spirit of competitiveness among various Majalis (branches), a flag-awarding system to the best performing majlis was introduced. Also the photographs of the living companions of Hadhrat Massih-e-Maud (ra) at that time were obtained and recordings were made in their own words of the life and pious character of Hadhrat Massih-e-Maud so that the future generations could be introduced to the seerat of Hadhrat Massih-e-Maud (as) so that they could benefit from these blessed messages.

Other key steps taken by Hadhrat Sahibzada Mirza Nasir Ahmad Sahib:

•Annual Budget of Majlis Ansarullah was prepared

•Rate of Majlis chanda for the members was prescribed.

•Central Majlis-e- Shura was formed.

•Central office of Majlis Ansarullah was built

•Various office bearers were appointed to improve the performance of Majlis.

Aims and Objectives for the Creation of Majlis Ansarullah

The aims and objectives for the creation of Majlis Ansarullah are explained in the pledge of Ansarullah and they are:

•To Strengthen Islam and Ahmadiyyat

•To struggle for the protection of institution of Khilafat and to be prepared for any sacrifices required

•To ensure future generations remain attached with the institution of Khilafat

This is such a tremendous and enormous task, which requires firm commitment and great zeal.

The most important demand of the day, from a religious point of view, is Dawat Ilallah (invitation towards Allah) and the Khulafa of Ahmadiyyat have always been reminding the members of Ansarullah about the pledge of their organisation (striving for spreading and strengthening the cause of Islam and Ahmadiyyat). So from this aspect, the demand towards Dawat Ilallah is aimed at Ansarullah and the exemplary lives of Allah's Prophets make it absolutely clear that the prophethood had normally been bestowed upon them at the age of 40 years. Their key task had been Dawat Ilallah (inviting others towards Allah). Therefore it is the responsibility of members of Majlis Ansarullah to fulfil their obligation of Dawat Ilallah.

As stated above, one of the key objects for the establishment of Majlis Ansarullah was to keep working for strengthening and spreading the message of Islam and Ahmadiyyat and the second most important aim was to train and reform (Taleem-o-Tarbiyyat) the younger generation.

The founder of Majlis Ansarullah, Hadhrat Khalifatul Masih the II, Musleh Mau'ood (Promised Reformer) highlights these issues in the following message:

"The great responsibility of Ansarullah is the purification of their inner souls and to reform (Tarbiyyat) of the environments around them. If Ansarullah succeed in this task, it can then be expected that the promises made by Allah Almighty with Hadhrat Massih-e-Maud can be accomplished through Ansar of Ahmadiyyat. It is very important that the process of Tarbiyat in Jama'at Ahmadiyya continues generation after generation because this is the only way, Allah will make Islam, a dominant force in the world. If however we fail to train the next generations, then untrained generation cannot be the true guarantors of achieving the desired objectives in spreading the cause of Islam. Prophet Moses was given revelation of the Promised Land but when his followers could not offer the required levels of sacrifices, which were expected of them then Allah put off his promise for another forty years and deprived that generation of the fruits of that promise. It was the second generation, which acquired the level of training and self-reform needed to succeed and the promise of the holy land was fulfilled through this second generation. It is therefore absolutely essential that we should never forget and be careless about the Tarbiyat of our future generations (Alfazal-18 September 1962).

May Allah enable us all to fulfil our responsibilities in a manner so that we could share the bounties of Allah. Amen.

Diabetes Mellitus

Dr Shamim Ahmad



---Diabetes is well known world-wide and a common life-long health condition. There are 3.5 million people diagnosed with diabetes in the UK and an estimated 549,000 people who have the condition, but don't know it. It is such a health condition that, in most of the cases, remains silent for a long time and slowly manifests its symptoms and signs. The number of diabetics has surged in the last ten years, leading to a healthcare burden and growing complications. People from all races and ethnicities are inflicted with this illness.

The history of diabetes

The history of diabetes started in approximately 1550BC and can be dated back to the Egyptians. An Egyptian papyrus mentions a rare disease that causes the patient to lose weight rapidly and urinate frequently. This is thought to be the first reference to the disease in medical literature.

Diabetes was given its name by the Greek Physician Aretaeus (30-90CE). He recorded a disease with symptoms such as constant thirst (polydipsia), excessive urination (polyuria) and loss of weight. He named the condition 'diabetes', meaning 'a flowing through.'

Later, Galen (131-201CE) noted the rarity of this condition and theorised that it was an affliction of the kidneys. After this period, diabetes is rarely mentioned. Indeed, it seems to have been a mystery or incredibly rare during the Middle Ages.

The first clear reference to the disease came from Avicenna or Ibn Sina (980-1037), the famous Muslim Physician. He described in detail the complications of the disease, and how it progressed. Around this period, 'Uroscopy' came into being as a way of identifying disease. The colour, sediment and odour of the urine were examined to try to establish what was wrong with the patient. Some physicians even tasted the urine to diagnose this condition and hence name given as diabetes Mellitus, which means sweet urine

What is diabetes?

Diabetes is a condition where the amount of glucose in the blood is too high because the body cannot use it properly. This is because the pancreas (a gland in our body) does not produce any insulin, or not enough insulin, to help glucose enter the body's cells – or the insulin that is produced does not work properly (known as insulin resistance).

- Insulin is the hormone produced by the pancreas that allows glucose to enter the body's cells, where it is used as fuel for energy so we can work, play and generally live our lives. It is vital for life.
- Glucose comes from digesting carbohydrates and is also produced by the liver.
- If you have diabetes, your body cannot make proper use of this glucose so it builds up in the blood and can't be used as fuel.
- There are two main types of diabetes: Type 1 diabetes in young age group and Type 2 diabetes, which effects mostly obese and middle aged people.

Diabetes develops when glucose can't enter the body's cells to be used as fuel. This happens when either:

- There is no insulin to unlock the cells (Type 1)
- There is not enough insulin or the insulin is there but not working properly (Type 2).

What is insulin?

Insulin is a hormone produced by the pancreas in the body. It works as a chemical messenger that helps our body to use the glucose in the blood to give us energy. You can think of it as the key that unlocks the door to the body's cells. Once the door is unlocked glucose can enter the cells where it is used as fuel. If the cells are not unlocked then the glucose will stay in the blood stream and cause many symptoms and signs.

Who typically gets Type 2 diabetes?

Type 2 diabetes usually appears in people over the age of 40, though in South Asian people, who are at greater risk due to strong genetic link, it often appears from the age of 25. It is also increasingly becoming more common in children, adolescents and young people of all ethnicities. Type 2 diabetes accounts for between 85 and 95 per cent of all people with diabetes and is treated with a healthy diet and increased physical activity and certain medications.

What are the signs and symptoms of diabetes?

The common symptoms of diabetes

- Going to the toilet a lot, especially at night.
- Being frequently thirsty.
- Feeling more tired than usual.
- Losing weight without trying to.
- Genital itching or thrush.
- Cuts and wounds take longer to heal.
- Blurred vision.

Although the majority of people with Type 1 diabetes are diagnosed in childhood and early adulthood, the symptoms are the same at any age.
Why does diabetes create these symptoms?
These symptoms occur because some or all of the glucose stays in the blood, and isn't being used as fuel for energy. The body tries to reduce blood glucose levels by flushing the excess glucose out of the body in the urine
If you have any of symptoms of diabetes, you should contact your GP. It doesn't necessarily mean you have diabetes, but it's worth checking – early diagnosis, treatment and good control are vital for good health and reduce the chances of developing serious complications.

Complications of Diabetes

If diabetes is not treated, it can lead to a number of other health problems.
High glucose levels can damage blood vessels, nerves and various organs. Even a mildly raised glucose level that doesn't cause any symptoms can have long-term damaging effects.

Heart disease and stroke

If you have diabetes, you're up to five times more likely to develop heart disease or have a stroke. Prolonged, poorly controlled blood glucose levels increase the likelihood of narrowing of the blood vessels, where the blood vessels become clogged up and narrowed by fatty substances. This may result in poor blood supply to your heart, causing angina, which is a dull, heavy or tight pain in the chest. It also increases the chance that a blood vessel in your heart or brain will become blocked, leading to a heart attack or stroke.

Nerve damage

High blood glucose levels can damage the tiny blood vessels in nerves. This can cause a tingling or burning pain that spreads from fingers and toes up through your limbs. It can also cause numbness, which can lead to ulceration of the feet.
If the nerves in digestive system are affected, you may experience nausea, vomiting, diarrhoea or constipation.

Diabetic retinopathy

Diabetic retinopathy is when the retina, the light-sensitive layer of tissue at the back of the eye, becomes damaged. Blood vessels in the retina can become blocked or leaky, or can grow haphazardly. This prevents light fully passing through to your retina. If it isn't treated, it can damage your vision. Annual eye checks are usually organised by a regional photographic unit. If significant damage is detected, you may be referred to a doctor who specialises in treating eye conditions (ophthalmologist). The better you control your blood glucose levels, the lower your risk of developing serious eye problems.

Kidney disease

If the small blood vessels of your kidney become blocked and leaky, your kidneys will work less efficiently. It's usually associated with high blood pressure, and treating this is a key part of management.
In rare, severe cases, kidney disease can lead to kidney failure. This can mean a kidney replacement, treatment with dialysis or sometimes kidney transplantation becomes necessary.

Foot problems

Damage to the nerves of the foot can mean small nicks and cuts aren't noticed and this, in combination with poor circulation, can lead to a foot ulcer. About 1 in 10 people with diabetes get a foot ulcer, which can cause a serious infection.
If you have diabetes, look out for sores and cuts that don't heal, puffiness or swelling, and skin that feels hot to the touch. You should also have your feet examined at least once a year.
If poor circulation or nerve damage is detected, check your feet every day and report any changes to your doctor, nurse or podiatrist.

Sexual dysfunction

In men with diabetes, particularly those who smoke, nerve and blood vessel damage can lead to erection problems. This can usually be treated with

medication.

Women with diabetes may experience:

- a reduced sex drive (loss of libido)
- less pleasure from sex
- vaginal dryness
- less ability to orgasm
- pain during sex

Can we reduce our risk of diabetes?

Type 1 diabetes cannot be prevented. But up to 58 per cent of cases of Type 2 diabetes can be delayed or prevented by making simple changes in our everyday lives.

In Type 1 diabetes, the body's immune system destroys the insulin-producing cells, but currently the cause remains uncertain. Type 2 diabetes is a little more complex. It's the combination of our genes and our lifestyle that influences the development of Type 2 diabetes and puts us at risk. Some of the risk factors for Type 2 diabetes – such as age, ethnic background, or family history – can't be changed, but others can.

The good news is that we can all make small changes to help us reduce our risk of developing Type 2 diabetes.

8 ways to eat well with diabetes

Whether, you're living with diabetes or not, the whole family will benefit from eating well. And, the good news is that it's easy to get started. Try out these top tips for healthy eating.

1. Eat regular meals

Space your meals evenly throughout the day, and make sure everyone has breakfast.

2. Keep an eye on portion sizes

Be mindful of your overall portion sizes of your food. If you are trying to lose weight, you may need to adjust them. Keep in mind the Qura'nic injunction that:

وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

"And eat and drink, but be not immoderate" (Al-Araf: 32)

- For main meals, dish out your vegetables first and let this fill up your plate.
- Resist the temptation for a second helping; have a glass of water first.

3. Cut the fat

Everyone needs some fat as part of a healthy diet. But, cut back on saturated fats, which are found in foods that are made of animal products like butter and cheese, red and processed meats, palm oil, coconut oil, ghee, and cakes and pastries.

4. Get your five a day

Aim for at least five portions of fruit and veg a day, so that you and your family get the range of vitamins, minerals and fibre you need to eat well. Choose seasonal produce to cut costs.

5. Cut back on salt

6. Eat more beans

Beans, lentils and pulses are low in fat, high in fibre, cheap to buy and packed with nutrients. They don't have a big impact on blood glucose and may help to control blood fats such as cholesterol. Try kidney beans, chickpeas, green lentils, and even baked beans, hot in soups and casseroles, cold in salads, in baked falafel, bean burgers and low-fat hummus and pulses or Dhals.

7. Hydrate

We all need to stay hydrated by drinking 8–10 glasses of fluid per day. Water is best, but milk, tea and coffee, herbal teas and some foods, particularly fruit and veg, all contribute to this total.

8. Regular exercise

Is very important as it decreases the insulin resistance and helps cells to take more glucose inside the cells and that lowers the level of sugars in the blood. It also helps to lower the blood pressure and could prevent the complications of diabetes as mentioned above. Abdominal obesity or big belly is a very serious problem and every effort should be done to decrease it. One thing must be remembered to start the exercise gradually and a rule must be kept in mind: "learn to walk first before start running".

Managing your diabetes

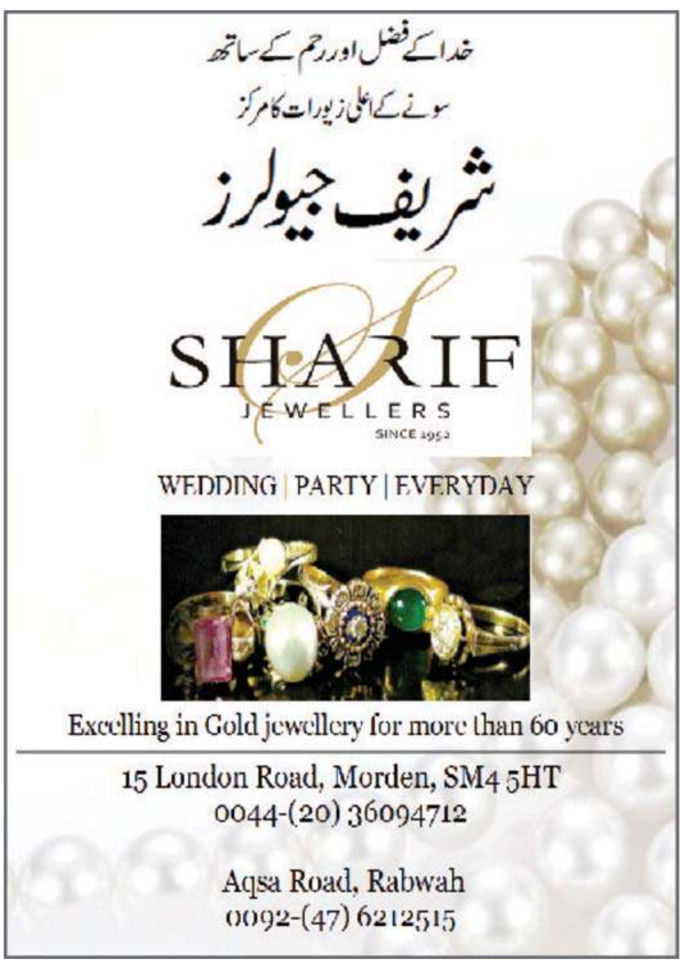
Managing your diabetes, making changes and fitting the demands of diabetes into your lifestyle can be challenging at times.

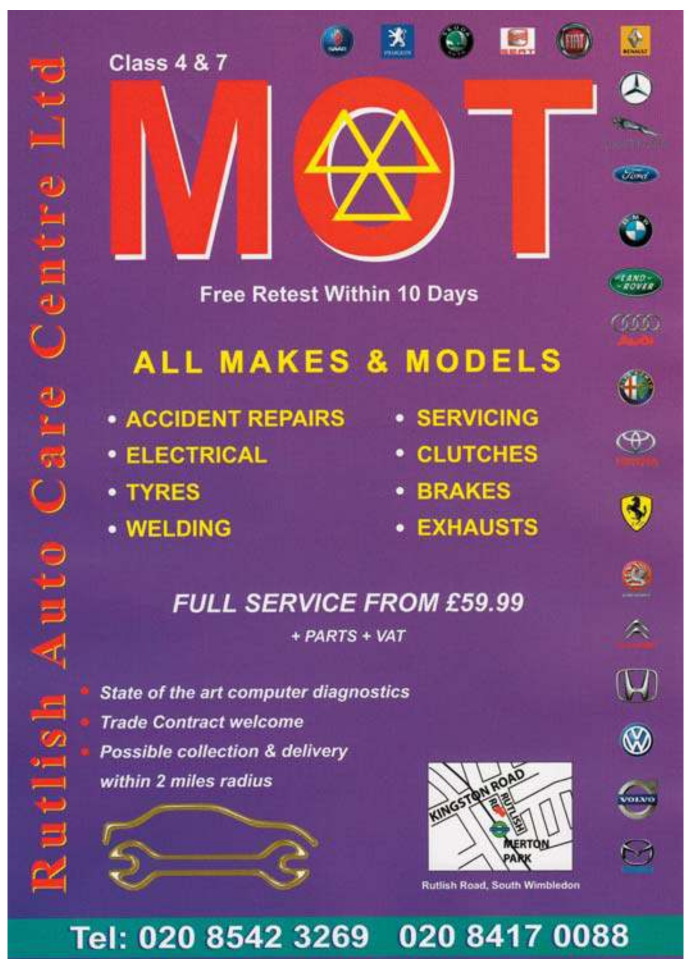
Effective diabetes care can only be achieved through working closely with your diabetes healthcare team – they are there to support you in self-managing your diabetes. The most important person in the team is you – because the decisions made will affect you. Taking responsibility for your diabetes will enable you to manage your diabetes more effectively. Ask questions and request more information if you need to.

Take any medication regularly as prescribed by your GP or the diabetic team. Various glucose measuring devices are available to monitor the glucose level, which are easy to use and monitor.

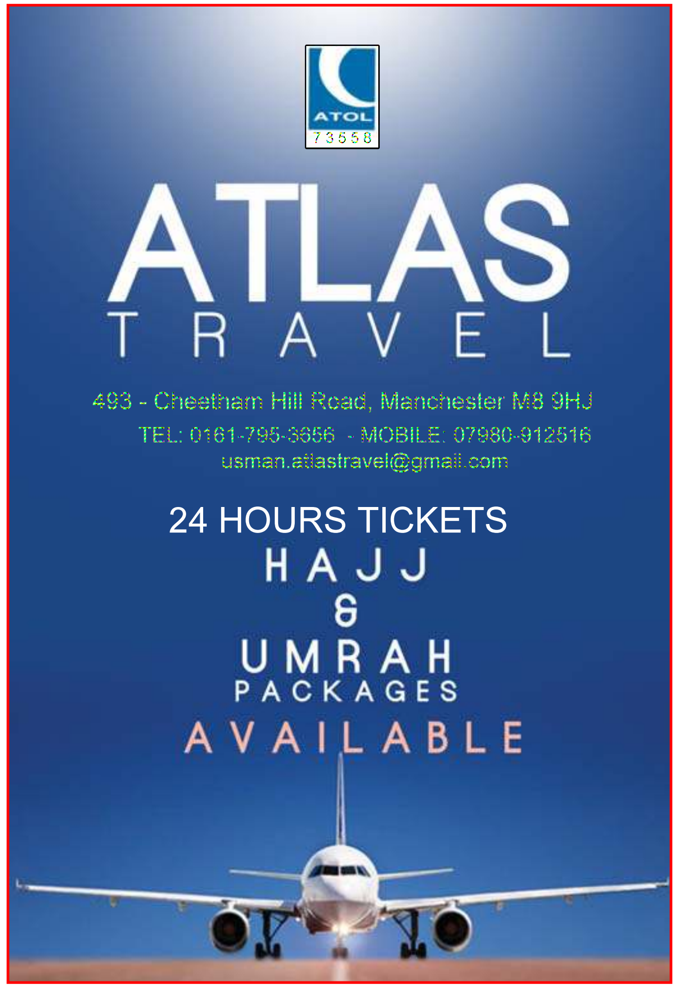

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GREEN STREET FESTIVAL WALK



Newham Council holds an annual walk known by " Green Street Festival walk" This year it was held on Wednesday 26 October, 2016. The Council requested us to help them in Marshalling as they were quite impressed with our organisational skills during our annual charity walk held this year in Newham

Twenty Ansar from 3 Majalis (Newham, Barking and Redbridge) took part in marshalling the event. Also AMEA put a refreshment stall for those who took part in the walk. The local Mayor, Council officials, Police and local public really appreciated AMEA to provide help and cooperation in this council walk.

Mubashir Siddiqi







EID MILAN PARTY BY
Majlis Thornton Heath

Eid party was held by Majlis Thornton Heath on Tuesday, 13th September 2016

The programme started with the recitation of the Holy Quran by Rafique Ahmad Minhas. Faiz Ahmad Zahid, missionary, chaired the programme and explained the concept of Eid-ul Adhia. Shahrukh translated the programme in Arabic for Arab guests. The programme concluded with a silent prayer.

All guests were presented with packed gifts provided by Lajna Imaillah.
Twenty three guests who att ended were Kurdish, Iraqi, Lebanese and Pakistani nationals.
The learning point was to invite residents living near to the mosque whenever the next function is held

Newcastle Bookstall

This was held on Sunday 28th August.
100 leaflets were distributed and 10 guests visited the stall.









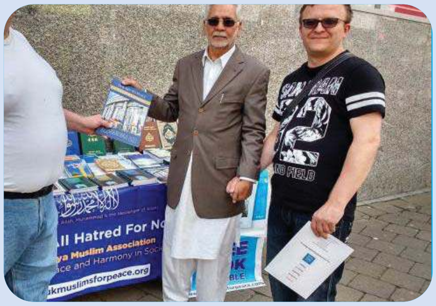


Eid Millan Party Majlis Ansarullah East region

Majlis Ansarullah East region organized an Eid Millan party on Sunday 25th September 2016 at Baitulahad Mosque, Newham

The session began with recitation 0f the Holy Quran. The regional Nazim Ala welcomed the guests. There was a brief presentation on the significance of Eid, followed by a question and answer session. We had about 45 Portuguese speaking guests and had arranged with Muammar Khara, Ex- president of Portugal Jammat, now living in London, for translation. He kindly translated and and answered the questions in Portuguese language.
Total attendance was 110 out of which 64 were non-Ahmadi guests.
Report by Mubashir Ahmad

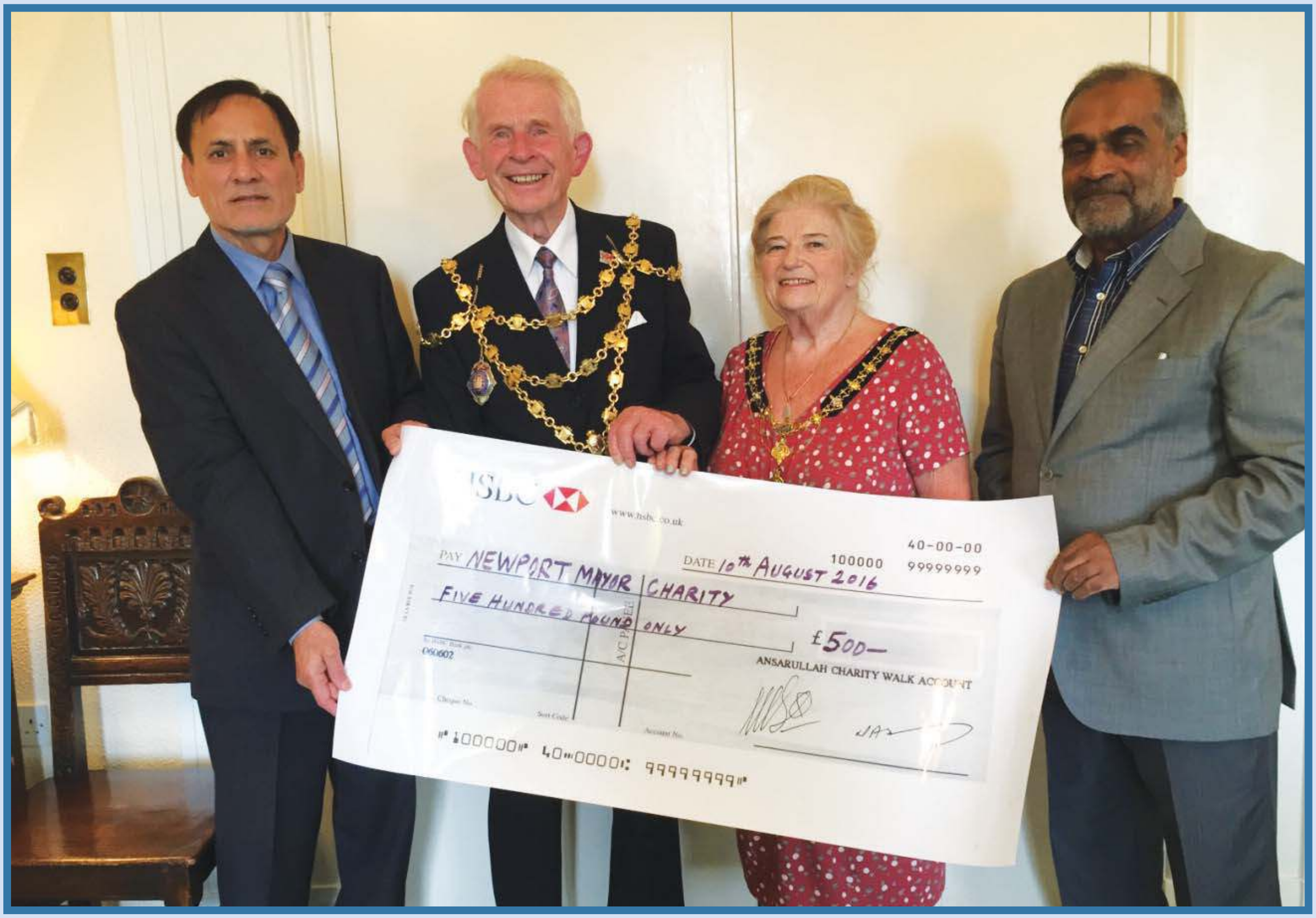
Huddersfield South Bookstall





Cheque presentation to the Mayor of Newport

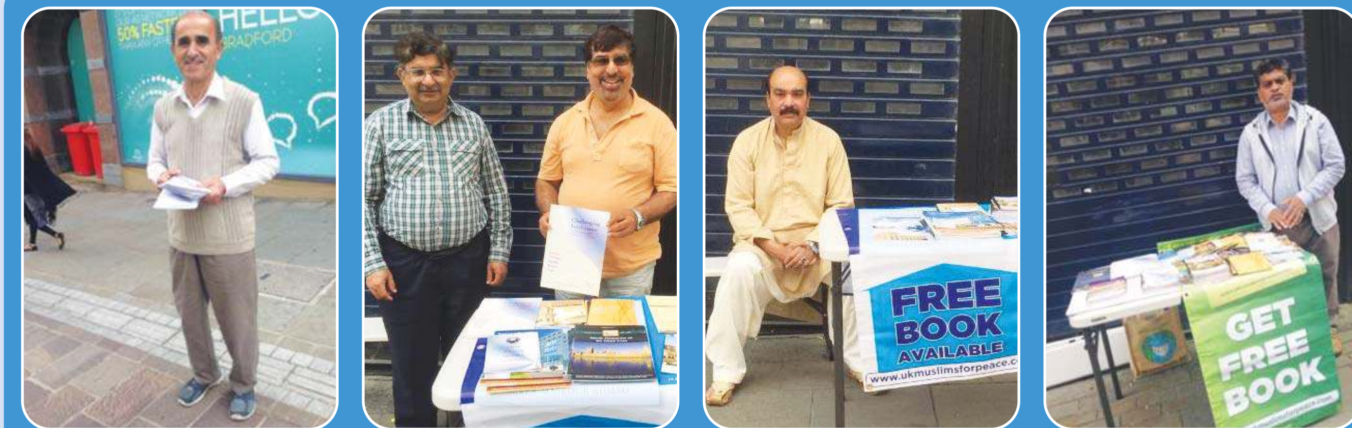


On 10th of July 2016, after the month of Ramadan and Eid, Cardiff Majlis held a Tabligh programme, 'Eid Dinner'. The Mayor of Newport, Councillor David Atwell and the Mayoress accepted the invitation but could not attend due to a traffic problem. Therefore, another meeting was organised on 10th of August in the Mayor parlour. This provided us an opportunity to introduce the Jamaat and its special efforts towards humanitarian causes through annual charity walks and collections of donations for local charities. A cheque of £500 was presented to the Mayor by Nazime Ala, South West region, Munawar Mughal and Feroze Domun to the Mayor's nominated charity.

The Mayor kindly tweeted:
'Lovely to play host to the Ahmadiyya Muslim Association UK and also receive a cheque. Many thanks to the Ahmadiyya Muslim Association, UK for a generous donation to our Mayoral charities at the Mayors Parlour today it was a pleasure'.

The Mayor was also presented with some introductory literature of the Jamaat and the book 'The World Crisis and Pathway to Peace'.

North East Majlis Ansarullah



Bradford South Kirkgate Market leaflet distribution on 16 July 2016

Friends of station receive donation in honour of Jo Cox (MP)

The friends of Batley station, a legacy of former Batley and Spen MP Jo Cox, has been handed a donation in her memory.

The Charity Walk for Peace decided to pay tribute and honour Jo's legacy by donating to the charities that she supported.

The first charity chosen was Batley food bank and a cheque for £1,500 was presented to them on the last day of Ramadan. The second charity chosen was the Friends of Batley Station (FOBS) which was created by both Jo and Councillor Gwen Lowe and is run entirely by local volunteers.

Councillor Lowe, chair of FOBS, accepted the £1,500 donation and said that the funds will be put towards the cost of a proposed coffee shop which may open at Batley station in memory of Jo Cox, MP. The presentation was attended by the volunteers of FOBS and representatives from the Charity Walk for Peace.





Report: Walton-on-Thames Jama 'at Tabligh Event Sunday, October 16th, 2016



The Walton-on-Thames Jama'at held their third Tabligh Event on October 16th at the Hersham Centre for the Community.

The Topic for this Tabligh event was: Hajj, a Celebration of Universal Brotherhood, a topic which was well received by the guests that were in attendance. The event started with the recitation of Surah Al-Hajj by Akhlaq Anjum Sahib with an English translation.

It was followed by a speech by Mr Nadim Vanderman to introduce the Ahmadiyya Muslim Community.

Mr Mark Michael, a representative of the Mayors Charity (Cheer) He explained that Cheer is a charity based in Claygate which supports elderly members of the Elmbridge Community. Mrs Terry Collins, from Elmbridge community link also addressed. After this, the honourable Mayor of Elmbridge, Cllr. Mrs. Tannia Shipley delivered her speech, emphasising that everyone must lead a good life and that our message of 'Love for All, Hatred for None', was a fantastic example of this. After this, Mr Zaheer Jatoi requested our Keynote speaker, Maulana Laeeq Ahmad Tahir Sahib, to deliver his speech on the topic of Hajj. He explained the purpose of Hajj and its





importance for Muslims.

This followed with a cheque presentation to the Mayor's Charity from Majlis Ansarullah, raised at the annual Charity Walk for Peace.

The event was attended by 20 guests. --It was followed by question and answer session.

An exhibition and a short presentation were made on the topic of Hajj by Hamzah Rasheed. Some beautiful prize-winning models of Hajj and Salaat made by Mrs. Nafeesa Iqbal, member of Lajna Ima'illah Walton were also on display.









Imam Sahib's Visit to Companies House



A lecture by Maulana Ataul Mujeeb Rashid sahib, Imam Fazal Mosque London was organized for the employees of Companies House, Cardiff on Thursday 20th October 2016. The lecture was arranged by Muhammad Ikram Dar sahib who works in Companies House.

Programme started with recitation of the Holy Qur'an and translation by Mr Rohail Sadat. Mr. Darren Edwards, Head of HR chaired the session and welcomed the guests. Maulana Ataul Mujeeb Rashed delivered his lecture on the topic of Eid Festivals in Islam.



He introduced the purpose of religion and its effects on our life. He explained the term 'Eid' and its meanings as a day of happiness and celebration. He said that Islam is not a religion for celebrations only but it encourages us to achieve nearness to God. Imam sahib explained the difference between Georgian calendar and Islamic calendar which are based on solar and lunar periods respectively and how these run side by side. An Islamic month is always comprised of 29 or 30 days thus overlapping all seasons of the year every few years.

After the introduction of the concept of Eid and its occurrence in a year, Imam Sahib explained the first Eid of Islamic calendars, which is called Eid-ul-Fitar and that follows the month of Ramadan (Fasting). He also elaborated the concept and purpose of fasting and what group of people should be observing the fast. He also pointed out that every supplication, act of worship and good deed should always be to seek pleasure of the God Almighty. He further reminded that the core concept of Eid is to share the happiness and joy with everyone around us including family

members, neighbours, friends and particularly needy and poor.

He also explained the concept of second Eid in Islamic calendar that is called Eid-ul-Adhia (Eid of Sacrifice) which follows the Hajj (Pilgrimage). Hajj is one of fundamental pillar of Islam that is performed at Kaaba' in the city of Mecca. Hajj promotes equality, brotherhood amongst the Muslims as all men dress up in same clothing. A king and a beggar are both dressed up in the same way and performing the pilgrimage side by side. At the end of pilgrimage, Eid is celebrated and sacrifice of an animal is made.
His lecture was followed by question and answer session.

One gentleman asked a question about the hardships of fasting and if someone struggles with the work or day to day routine then what is the concession for such person?
Imam Sahib explained the exemptions provided to those who fall under certain categories such as children, old people, sick, pregnant women, feeding mothers and those who are travelling.
A second question was asked about the involvement of Muslims in birthday parties and if there are any restrictions on them religiously or culturally?
In his reply, Imam Sahib elaborated the purpose of birthdays and reality of getting older behind it. He explained that Islam teaches to be grateful and thankful to the creator on each occasions.



